

# Scientology

## Science of the Constitution and Usefulness of Knowledge

The book "Scientology: Science of the Constitution and Usefulness of Knowledge" was first published in 1934 by the Publishing House "Ernst Reinhardt" in Munich, Germany.

Because of the name similarity and parallels in content to the philosophy of L. Ron Hubbard's "Scientology", the [Free Zone Association](#) ([Freie Zone e.V.](#)) decided to preserve this book by republishing it in its original context. It is available in [German](#) and English.

(English) ISBN 3-9804724-0-X, (German) ISBN 3-9804724-0-8, EUR 13, US \$ 23.00 + postage

The books can be directly ordered via the Free Zone Assoc.

- [Preface](#) ([Scientology 1934](#), [Nordenholz](#), [Additional Information](#))
- [Dr. Nordenholz: His Life](#)
- [Scientology: An attempt at a summary](#)
- [Table of Contents](#)

The first two chapters of the book are given below

- [Chapter I](#)
- [Chapter II, Axiomatics](#)

# Preface

## Additional Information

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### General

Nordenholz published 2 books dealing with "Scientology" as the "Science of Knowledge".

- The first book was released in 1934 and was titled "Scientology: Science of the constitution and usefulness of knowledge".
- The second was released in 1937. The title is: "Scientology: System of Knowledge and Science".

In the 1937 issue Nordenholz worked over the subject of Scientology again.

We intend to re-publish this book later.

Scientology is the correct translation of the German Scientologie.

### About Nordenholz' Scientology

The following information was located in a book by the German Scientology critic Friedrich Wilhelm Haack "Scientology - Magie des 20. Jahrhunderts" (Scientology - magic of the 20th century), pg. 65-70:

"In 1934 Anastasius Nordenholz released his book with the question "What is Knowledge?" He was born in Buenos Aires on February 1, 1862 as the son of a German Consul. Nordenholz was a farmer, and a doctor of law and philosophy.

On August 17, 1934, Nordenholz submitted his book to be published under contract to the Publishing House of Ernst Reinhardt.

The number of copies was fixed at 600".

Nordenholz' relatives stated:

"It is rather impossible that my grandfather knew Mr. Hubbard, or that he even had contact with him by letter. At the end of the 40's, my grandfather lived in seclusion at his country residence near Rosario and had little contact with the outside world".

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### Former Publications

In 1968 McPheeters translated the 1934 version of Nordenholz.

The Council for Spiritual Integrity reprinted and released a facsimile edition of both, the German original and the English translation. It was promoted in "Free Spirit". This is what they wrote as a preface:

### **Introduction to the Facsimile Edition**

The reproductive quality of this facsimile copy of this book leaves much to be desired. The editors apologize for this, and hope the reader will understand that this is, to our knowledge, the only currently available rendition of this very rare book and its translation. Even so, this copy is a valuable document and brings to light some important issues regarding the originality of subsequent works by L. Ron Hubbard. Certainly, the creation of the very name "Scientology" is now seen in a new light. ("Scientologie" is the German rendering of that word, and in fact in Europe the present day institution is promoted as "Scientologie.") The motto, "science of knowing how to know" is obviously extracted from the very subtitle of Nordenholz's book.

There are powerful interests that are much embarrassed by the existence of the book which you now hold in your hands. Every conceivable effort has been made to suppress it. We would advise you to treat this copy accordingly. Some individuals will be enraged by its very presence and feel justified in an effort to destroy it; some will be devastated by the shaking of their stable data. But there are those who will find it an interesting addition to this life's experience, and though adjusting their perspective, will not let it invalidate the worth of what they have already learned at great cost.

THE COUNCIL FOR SPIRITUAL INTEGRITY

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### **Publisher's blurb of the 1937 issue**

A. Nordenholz:

"Scientologie: System des Wissens und der Wissenschaft."

Neudruck München 1937.

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Las Rosas, Santa Fé, Argentinien.

139 Seiten.

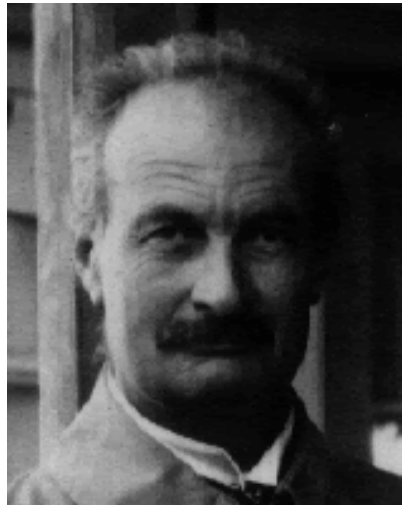
A citizen of two worlds Argentine and Germany, the author deeply roots in both countries. A farmer and a scientist, he unites a practical sense with a love for knowledge. Throughout his life his studies not only comprise law, but political economy, biology as well as philosophy. A descendant of a Bremen family he was born in Buenos-Aires in 1862 as son of the German Consul there. He went to school in Berlin visiting the so-called "gymnasium" then studied law at various German universities. He took his degree as "Doctor of Law" and became, as a

referendary and assessor well acquainted with the theory and practice of our administration of law. An ardent wish to extend his knowledge turned his interests to economical and social questions. After years of profound studies he published his first book "Allgemeine Theorie der gesellschaftlichen Produktion" (1902, Beck, München, X und 292 SS.) introducing it with a quotation from Schopenhauer.

Already in the early days of his career he was convinced of the idea - meanwhile universally acknowledged - that it is necessary to protect the best and most valuable human specimens in their struggle for life by "race-betterment". In 1904 he founded together with the physician and Dr. phil. "honoris causa" Alfred Ploetz (born 1860) the highly estimated and still existing periodical "Archiv für Rassen und Gesellschaftsbiologie" wherein he published articles of his own. Dr. Ploetz was the one who first introduced the term "race-betterment" into science.

After acquainting himself with the theories of Spencer and Darwin concerning evolution and selection, Nordenholz, having meanwhile returned to Argentine and living there as an Estanciero, combined their thoughts with those of Kant and Schopenhauer. He who really wants to know must hold in mind how far human knowledge is able to pierce the mysteries and darkness of prime being "das Ursein". Already the book "Welt als Individuation" with the motto "Herr mach' uns frei" was dedicated to the question of criticism of understanding (1927, Felix Meiner, Leipzig, VIII und 121 S.) Then he founded the new branch of scientific research, the "Scientology", the science of knowledge, which he calls the key to the whole system of human understanding. This theory is delineated in the present reprint of the "Scientology" (112 pages), first published in 1934, Reinhardt, München. In its clear language and lively argumentation this work will highly interest every scrutinizing reader, because we find in it a struggle for knowledge which touches the spiritual responsibility of every one of us.

For it is mankind who on their way of understanding gives form to the essence, individuate it, that means pressing it into individual structure, according to the fact, that being becomes knowledge, world, only by the medium of human individuals. And they for their part are under the law of ascending and descending development, which depends on personal disposition, nobility of race and social structure. Meeting the peril of historic-biological relativism and skepticism, which is involved in this method, Nordenholz sets up absolute norms, resulting from our attitude towards the prime being. Well balanced connection of many-sided views are the charm and value of the book. The individual as well as the groups - however different from each other - have the duty to put themselves in freedom under the influence of the Absolute. They have a rights only as they answer to this duty. All duty and all rights has its roots in the Absolute.



# **Scientology - Science of the Constitution and Usefulness of Knowledge**

by: Dr. Anastasius Nordenholz

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## **An attempt at a summary**

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The initial problem would be in addressing the question 'What is knowledge?' Nordenholz establishes the fact that our 'worldly sciences' deal with the single aspects and parts of the 'world' and pay scant attention to a more holistic view of knowledge. He is calling the deeper and deeper penetration of matter and structures "an attempt to escape the unknown into the even more unknowns". He is warning that "unaware thinking has always simply seen the given fact in the world" without causing a final clearance if consciousness is, or is not, involved in the creation process of the Universe (pg. 5; Editors Note: these are page references to the book).

Raising the question "what can we know, what must be known about knowledge to justify the world?", Nordenholz calls for a "science of knowledge" thusly, creating the term 'Scientology'(pg. 1). "The task of Scientology is the erection of the systems of knowledge, of understanding, of comprehension per se. Knowledge is the common material of all other sciences. It follows therefore that the science of knowledge itself is the key-science of the overall system of the sciences of the world. All other sciences of the world have the science of knowledge as their presuppositions...". (pg. 4)

Nordenholz sees consciousness and knowledge in the dual roles of 'cause' and 'effect'. Cause is the sense of a 'creator role', which finally brings about 'world' as a 'creation of

consciousness'. Effect is the sense of an 'experience role', in which 'knowledge within the world' is viewed and experienced.

The source of consciousness, however, lies outside of 'knowledge and world' because "consciousness nominated as the creator of the world, presupposes a source out of which it can create; a beingness which somehow and in some kind can be reached by consciousness but which exists there by itself before and independent of consciousness. The assumption of a creator activity of consciousness is dependent upon the standing order of self-primordial, free, detached, absolute beingness, a beingness-by-itself" (pg 10).

If the world is a creation of consciousness "then we will naturally come across the trace of the creating activity of consciousness in the world. Experience and observation will let us hit the results in the form of knowledge, conception and comprehension. However, it obviously would be a rashness if we would conclude, from the fact, that if they themselves could be taken out of the world, that comprehension and conception also have their last and essential origin in the world itself." (pg. 4).

The composition of knowledge as 'Creator and Creation' results in the fulfillment of consciousness. By this, Nordenholz deduces the claim of Scientology as "the science of the consciousness" (pg. 2).

### **The three Axioms [\[1\]](#) of Nordenholz state:**

1. "Consciousness pushes itself as link, as intermediate, as creator between a beingness-by-itself and the beingness intermediated by consciousness (pg. 11).
2. Consciousness takes possession of beingness, while it draws beingness into its form, thus through forming or shaping (pg. 12).
3. Form and shape of our consciousness are subjected to an organizing principle: the law of individuation" (pg. 14).

At the outset the Axioms are basic statements, being taken under closer contemplation by Nordenholz in the succeeding 'Systematics'. Here, he made it his business to bring the Axioms into a system:

- By Analysis; which means the splitting up, the dissection of the Axioms into its parts.
- By Synthesis; which means the unification or the assemblance of this fulfillment, including its opposites and contradictions into a new system.
- The succeeding Apologetics, the defense of a confession, a belief or teaching, justifies the conclusions, i.e. the result produced by the Systematics to be then brought to an 'overall system of science' (Epistematics) on the fundamentals of Scientology.

### **Central Statement**

The Beingness-by-itself, the free, undetached beingness is a factor outside the 'playground' of our world - in a broader sense outside of 'the physically measurable'.

Beingness-by-itself is the creator of consciousness, and consciousness is the creator of the world. An Individual evolves out of the Beingness-by-itself and brings itself into a 'form' with the help of consciousness. It is then subjected to the laws of freedom and compulsion.

There must be a balance between freedom and compulsion because the complete attainment of freedom would simultaneously be the redemption from consciousness and, of course, also the abolition of the world as a product of consciousness. This would reinstate beingness-by-itself back into its native condition, untouched by consciousness.

The ultimate standard of things does not lie in consciousness as such, but in the relation of consciousness toward the original given 'beingness' and its disclosure of beingness-by-itself (pg. 66).

Thus Nordenholz erects his science on the cognition that there is a beingness before and outside of our world or universe.

The Editors

# Table of Contents

## Scientology - Science of the Constitution and Usefulness of Knowledge

- [The PROBLEM](#)
  - [I. Knowledge as the Problem of Science: Scientology or Eidology](#)
  - [II. Consciousness, Conscious-Beingness, World-Beingness](#)
  - [III. Scientology, Phenomenology, Cosmology](#)
- [Axiomatics](#)
  - [I. General](#)
    - [1. Axioms as starting point](#)
    - [2. Emplacement of Axioms](#)
  - [II. The Axiom-System of Consciousness](#)
    - [1. The Axiom of Mediation](#)
    - [2. The Axiom of Formation or Specification](#)
    - [3. The Axiom of Individuation](#)
- Systematics
  - I. Complementing Parts of Systematics: Analysis and Synthesis
  - II. Analytics
    - 1. Analysis of Mediation
    - 2. Analysis of Formation (Specification) and Individuation: Worldly pathed Consciousness (Immanence)
      - A. Formation (Specification)
      - B. Individuation
  - III. Synthesis
    - 1. General Synthesis
    - 2. Methodology
      - A. Pure and Applied Methodology
      - B. Pure Methodology
        - 1) Survey
        - 2) Individuation
          - a) Relation of the Way and Kind of Individuation: Quantity, Modality and Quality of the Individuals
          - b) Relations of the Degree of Individuals: Tropy, Amphitropy
        - 3) Formation under Individuation
          - a) The Quantity, Modality, Quality in Form
          - b) Individuality in Form
            - i) Character and Type
            - ii) Evolution and Involution
      - C. Applied Methodology



- 1) Consciousness in its Actuality
    - 2) Dual relationship of Conscious-Beingness: Nature and Soul
  - 3. Critique (Synthesis of Usefulness)
    - A. Pure and applied Critique
    - B. Pure Critique
      - 1) General
      - 2) The Law of Freedom
      - 3) Rights and Duty of the Individuals
        - a) Individualization of the Law; Right-Duty of Individuals
        - b) Legal Norm of Proportion
        - c) Binominality of Rights
    - C. Applied Critique
      - 1) Scale and System of Measurement
        - a) Standard
        - b) Measurement System
      - 2) Fulfillment of Law
      - 3) Fulfillment of Justice
        - a) Right of the Equal Level
        - b) Rights of Gradients
        - c) Total Fulfillment of Rights (Justice)
- Apologetics
  - I. The Axiomatic system requires Apologetics
  - II. Mediation of Apologetics
  - III. Aformality (Arationality) of Apologetics
    - 1. Formality (Rationality) and Aformality (Arationality)
    - 2. The System of Non-Formality, Non-Formedness (Non-Rationality)
      - A. Aformality of Quality: A-Quality
      - B. Aformality of Individuals as Unity (Elimination of Time)
      - C. Aformality of Individuals as Multiplicity (UN-spaciousness, Not-Spaceness)
      - D. Aformality of Tropy: Atropy, A-Amphitropy
      - E. Total Aformality: A-Conscienciality, A-Mundality
  - IV. Review
- Epistemology
  - I. Cosmology, Scientology and Phenomenology
  - II. The System of Phenomenology
- [Glossar](#)

# The PROBLEM

## Knowledge as the Problem of Science: Scientology or Eidology

The world appears to our consciousness as a multiplicity of phenomena, which we generally distinguish in a rough way as things, occurrences and relations. Our total picture of the world combines all these as its single items, as singularities, as partial structure.

A science of the world is separated into as many individual sciences as there can be separated viewpoints of the total world picture, or as many as anyone can pick a plan out of a partial picture of the world.

Now, knowledge [\[1\]](#) as such is likewise a part of the world, a phenomenon among phenomena, a partial function within the overall workings of the total world system. From the viewpoint of the world, consciousness is a part of the relationships between reality and our brain system.

The separation of knowledge as a particular appearance of the world raises the burning question of a science, of what knowledge the study of knowledge itself requires. Thus is developed the challenge of a science of knowledge. What is knowledge? What can we know, what must be known about knowledge to justify the world? The question thus is nothing less than self-knowing, determination of the nature of self, and also of self-realization and self-understanding of knowledge. Is this possible? Is it possible, can the systemization of knowledge itself be accomplished? How can a Science of Knowledge be produced?

With this questions we have raised the problem of Scientology or Eidology.

Scientology or Eidology, as the science of knowledge itself, places itself in contrast to those sciences of things, which pass into knowledge. Realizing the precise nature of the problem of knowledge, let us proceed to the facts of the case.

Scientology thus selects knowledge for its subject. On the other hand knowledge does NOT cease to be a part, a particular condition of the world as it exists, belonging to the body-spirit level of the world. Because of the nature of the problem of knowledge, a dual positioning of Knowledge is required.

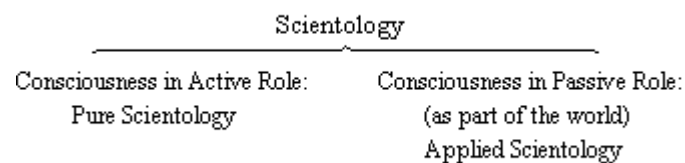
1. Knowledge as such is established in its contrast to the world (as we shall see later) as agent, producer, creator of the world, and thus in its active role.
2. Knowledge, on the other hand, does not cease to be a part, a partial relation of the world. By this it subjects itself to its own activity, selects for itself a passive role, and makes itself a fact, a product, a creation of itself.

The price of comprehending consciousness in its entirety is therefore the obligation of giving these two positions of knowledge their rights and full appreciation. From this, Scientology is classified right at the beginning into sciences of

1. Consciousness in its active role: pure Scientology,
2. Consciousness in its passive role: applied Scientology.

The total system of Scientology is capable of arising primarily out of the cooperation of these two positions, out of the simultaneously active and passive spontaneity of consciousness. Consciousness of reality enters Scientology only through the other side, the appearance-side of the world-factor consciousness, and not as a part and accessory of the world. At this point, applied Scientology breaks into the essential domain of phenomenology, into the world of appearances, while retaining for itself the originality of its own contemplation. However looked upon, Scientology remains the Science of Consciousness.

We arrive at this schematic:



Recognition, perception, self-knowledge of the world thus demands tracing back to the two independent positions of consciousness, as the active side and of world, as the passive side. Only on this dual basis the work of knowledge about the world can raise itself. Otherwise all attempts towards a unism, like

- knowledge is nothing but world, a rise of knowledge in the world,
- world is nothing but knowledge, a rise of world in knowledge,

merely remains an arbitrariness. Only out of the equally valued cooperation of knowledge as creator; and world as creation, true science of the world can arise.

Consciousness as mediator to the world and the world as that which is mediated, are mutual supplements, complements. With every part of either, the other is simultaneously established and understood. Consciousness as producer presupposes world, world as a product presupposes consciousness. Based on this state of affairs Scientology takes the right of to treat and also presuppose the world as counterpart, as an appendage of consciousness, which means going back to the worldly given conditions as if they were self-explanatory. Because without this worldly appendages, all knowledge would remain wholly empty and pointless. The completion and reciprocal condition of consciousness and world is based on the construction of the world and is therefore inevitable. Therefore a reciprocal assumption of the results of Scientology and Cosmology is also justified and unobjectionable. One can treat the related parts of an integral whole, AS IF if they would exist each by itself. But this can never be more than an artificial step of the proceedings, simply an operational method. The real and exciting mutual dependency of the two regions will in no manner be influenced or abolished through use of this method.

Once we take this baseline about the relation of knowledge and world, we arrive from the first at a decisive result. If the world is a creation of the consciousness, then we will naturally come across the trace of the creating activity of consciousness in the world. Experience and observation will let us hit the results in the form of knowledge, conception, comprehension. Now it would be a rashness if we would conclude, from the fact, that they themselves could

be taken out of the world, that comprehension and conception also have their last and essential origin in the world itself. The possibility remains always open that consciousness and reason themselves have first brought such knowledge and comprehension into the world. But it still has to be examined, and to what extent, if consciousness and reason really are the originators of the worldly system of concepts.

The task of Scientology or Eidology is the erection of the systems of knowledge, of understanding, of comprehension per se. Reason (here we have to infringe into Psychology & Logic) is consciousness in concepts of systematized comprehension. Comprehension is systematized knowing, knowingness within a system. A science of knowledge, by its own uniqueness, lifts itself out of the circle of all other sciences.

1. Scientology as a science of knowledge, or as a system of knowledge, predicates self-comprehension, self-review, self-systematization, self-grasping, self-recognition of knowledge and of comprehension.
2. Knowledge is the common material of all other sciences. It follows therefore that the science of knowledge itself is the key-science of the overall system of the sciences of the world. All other sciences of the world have the science of knowledge as their presuppositions, by virtue of the original dependency of all world-hood upon knowing. Without the complement taken through Scientology, all direct sciences of the world, all sciences not connected through this interaction of Scientology would remain one-sided, uncompleted and prejudiced, whether abstract or concrete sciences. Every supposed autarchy or autonomy, any singular science of the world, can be nothing better than an uncritical encroachment or a self-deception.

Unaware thinking has always simply seen THE given fact in the world. We ourselves, our knowing and comprehension may be only ingredients of the world. The task of any science cannot be any other than exploring this world more and more correctly and exactly in all its details. The wishful goal of such a world conception is an endless breakdown of the world and all reality into complexities of physical, astronomical, geological, chemical, biologic, personality and sociologic processes. Schopenhauer rightly speaks against such "dogmatists who assume that if they only go straight forward long enough they would arrive at the end of the world". Because, what is really going on: an attempt to escape from the unknown into even more unknowns. A closer consideration has to raise doubt if this equation "world equals beingness" is even right, or if our consciousness is not jointly responsible for something of this world-beingness. The question if consciousness has parts in the world cannot be dismissed out of hand without further investigation. Again, if this portion of consciousness is not reliably connected or disconnected from the building of world, then obviously every science of the world jumping over this primary question, would make itself surreptitiously guilty in their assumptions. The original dispute between knowledge and world has to be cleared up. The problem of Kant, the participation or non-participation of our consciousness, of our mind and our reason in the construction of the world stands at the portal of all comprehension and all science.

## **Consciousness, Conscious-Beingness, World-Beingness**

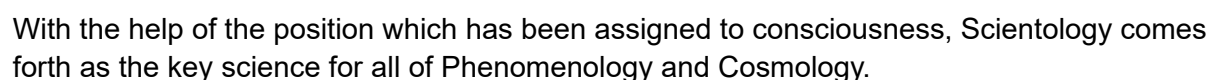
Consciousness, which always remains a part and particular creation of the world, is, because of this very worldliness, incompetent to create from a nothingness. In order for consciousness to be able to create, it has to first find a source out of which it can create, a somethingness a beingness. The creation won by consciousness out of that beingness, being captured by consciousness, transforms into Being-In-Consciousness, into Certainty of Beingness, into conscious-beingness. Consciousness and conscious- beingness supplement themselves in regard to the world. In each one of the two the world is immanent, but world in another relation, in another role. Consciousness in its creator-role brings about the world. Conscious-beingness is brings about the world as a creature.

Consciousness (Creator)      Conscious-Beingness (Creature)

World-Beingness

## Scientology, Phenomenology, Cosmology

Phenomenology is the science of the Beingness in Knowledge, of the Being as it is known or seen, as it appears in Knowledge. On the other hand, Cosmology grasps the world as the product of Knowledge or Consciousness, thus extending itself both to the side of Knowledge and to the side of Beingness.



# Axiomatics

## General

### Axioms as starting point

By approaching the problem of consciousness, that is, the formation system of consciousness, the comprehension system of reason shall be erected. Thus, nothing less is being selected than a self-knowing, a self-conceiving, a self-reflecting picture of reason. That which is sought, comprehension itself, has to be assumed as being already in existence. If we want to say something, we require the use of language; if we want to comprehend, we must have reason, the system of comprehension. This results in the following state of affairs: What would be discovered should be treated as if it already exists. Here we are standing in front of a circular condition:

1. Systemization of consciousness and reason demands knowledge, comprehension;
2. Knowledge, comprehension is demanding the system of consciousness, reason.

This relationship does not let itself in any way be eliminated, because it lies founded in the nature of the consciousness as the creators of the world and therefore as the creator of itself.

The winning of one's leaps and starts out of this circle is only possible by way of assuming power, and so cutting the knots. This occurs in form of decreeing an initial path out in the form of an emplacement of Axioms.

Axioms are comprehensions, propositions, declarations, which are initially set in place AS IF they stand of their own power and dignity, AS IF they were capable of, but do not need, a verification or confirmation from another source.

By no means should the inner self-assurance of the Axioms be interpreted as actuality, as actual truth. Rather shall they be treated and set in place only AS IF they possessed such characteristics.

The Axioms owe their nomination to the nature of the problem of Knowledge which wants to know what it is itself. With all this they are, to a certain degree, children of an emergency, they cannot claim to be more than bare preliminaries, more than makeshifts. The duty of proving the Axioms is not abolished with all this, only set aside. The arbitrary and self-powered constitution of the Axioms naturally does not assure their correct standing, it signifies just as little that their validity over-all would be unattainable or inexplicable. This signifies ONLY that the confirmation of legitimacy in the matter of their self-covering of their own basis has to be adjourned at the present.

Axioms are not found through derivation or deduction, but are discovered as such. The Axioms are already emplaced in consciousness, so the expectation of assuming that they will reveal themselves in the consciousness is not a daring one.

## Emplacement of Axioms

The Axioms of Consciousness claim to be an expression of self-placed constructive stipulation of Knowledge. With Knowledge itself all our science points to the final assignment of axioms.---

Science is generally looked upon as a system of comprehension; Scientology especially is that one system of comprehension which complies with the consciousness.

A system is a united total out of homogeneous parts --- here it is necessary to assume that later results of our inquiry are available.

Systemization of Scientology has to take a way out through the axioms, as their application is necessary for the presentation of the problems of Knowledge. Axioms or a system of axioms is the only possible result of Scientology. The entire system of this Science is built-in upon axioms, and carries axiomatic character.

The axiom-system of consciousness is composed from the three partial axioms:

1. Axiom of Mediation; the dual path, [Immanence](#) and [Transcendence](#) of Consciousness
2. Axiom of Formation - pointing to the World
3. Axiom of Individuation - Immanence of Consciousness

The axiom system is ascribed to the capability to carry and bring forward the entire comprehension system of Consciousness. Thus will be produced the further building plan of Scientology.

1. Axiomatics: Exposition of the axioms and the axiom systems of Consciousness.
2. Systematics: Erection of the forming or molding system of consciousness, the comprehension system of Reason, based on the axiom system.
3. [Apologetics](#): Justification of the produced comprehension systems and with that working back to the underlying basis of the axioms systems.
4. [Epistematics](#): Establishment of the total-system of sciences from the foundation of the Scientology system of Knowledge and Comprehension.

## The Axiom-System of Consciousness

### The Axiom of Mediation

The consciousness nominated as the creator of the world, presupposes a source, out of which it can create; a beingness which somehow and in some kind can be reached by consciousness, but which exists there by itself BEFORE and independent of consciousness. The assumption of a creator activity of consciousness is dependent upon the Standing Order of self-primordial, free, detached, absolute beingness, a Beingness-by-itself.

The sense of the Axiom of Mediation is: consciousness pushes itself as link, as intermediate, as the creator between a beingness-by-itself and the beingness intermediated by

consciousness. This beingness as it becomes knowledge and how it is known is the conscious-beingness. Mediation allows conscious-beingness to become a creature of Consciousness. Consciousness thus shows itself in a double relationship:  
 Beingness-by-itself <- consciousness -> conscious-beingness. Beingness does not step into appearance itself, but only by mediation of consciousness.

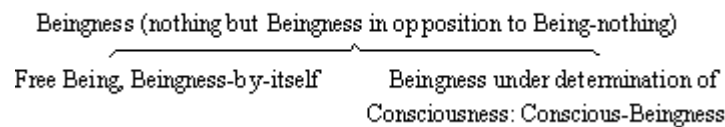
Beingness in Knowledge, the conscious-beingness thus is the creation of Consciousness.

The proportion in which consciousness succeeds in mediating and creating, depends on its inherent creative power. As these are limited as all worldly things are, thus these creations of consciousness are incomplete and imperfect. This elucidates to begin with.

conscious-beingness does not cover the beingness-by-itself, is not unified with it. Rather it reflects beingness-by-itself only in its own standard and under its own conditions. Between beingness-by-itself and Conscious-beingness gapes diversification: Conscious-beingness is nothing more than a surrogate or substitute of beingness-by-itself, because beingness-by-itself remains utterly outside knowledge, one cannot quite make out anything about it with means of consciousness. We have to be satisfied with the negative statement that the beingness-by-itself is the unknown and unperceivable beingness.

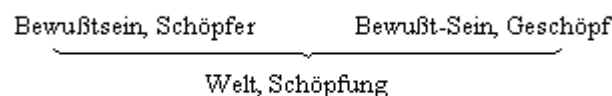
Beingness generally arranges itself under these set-ins of consciousness:

- Conscious-beingness, Creature of Beingness
- Beingness-by-itself, source of all Beingness



The Axiom of the Mediation consequently does not only point to the worldly side, but also to the non-worldly side of the beingness, insofar it is the expression of the transcendence of Consciousness.

According to this conception, world is the knowledge-created-beingness transformed by consciousness. World stands there as a creation, consciousness as creator, conscious-beingness as creature.



## The Axiom of Formation or Specification

Consciousness forms the mediation from beingness to world. ONE side of the activity of consciousness is thus characterized by its direction towards the world. In this, its indication



towards the world, its immanence-relation, consciousness is pressing its special imprint upon the world, making it into conscious-beingness.

In immanence and transcendence of consciousness, both sides of its world-creating role are completed.

The closer determination of the peculiarity which consciousness imparts to beingness will be produced through the two Axioms of the Immanence, the Axiom of Formation (Specification) and the Axiom of Individuation.

Consciousness takes possession of beingness, while it draws beingness into its form, thus through forming or shaping. Form which is impressed upon beingness is fixed by consciousness. This is what the Axiom of the Formation wants to say.

Beingness in form is by no means the same as primordial beingness. In the place of beingness-by-itself, beingness in imaging, an image of beingness has entered. Beingness sees itself replaced by a picture-like counterpart. For this reason we can name the axiom of formation also as the axiom of specification [\[2\]](#), the axiom of construction, of shaping, of imagination. Consciousness takes a facsimile of beingness, puts it into the picture, makes it into beingness in the picture. World to some extent becomes the facsimile gallery of beingness.

Formation or Specification sets forward and assumes:

1. the ability of consciousness to imagine (individually form) and the ability of the consciousness to put beingness into picture
2. the inclination of beingness to the acceptance of formation or imagination of consciousness.

## **The Axiom of Individuation [\[3\]](#)**

Form and formation, structure and composition supply the opposite to the not-formed, the shapelessness.

Form and Structure, roughly looked at, signify:

1. a separateness, a division, a separation, a deposition in such a way that separated totals stand against totals, in contrast to the things which flow into one another, the things which are continuous.
2. a togetherness, a union and combination of parts to a total, in contrast to incoherence and isolation.

An asunder --- together of something is possible in two ways:

1. as irregular and lawless, as any way you like meeting and separating, then a mere accumulation, as jobs of heaping, as conglomeration springs up;
2. as connection and separation according to an organizing principle or law.

The Axiom of Individuation now maintains that form and formation, shape and modeling of our consciousness are subject to an organizing principle, and that this exact law is the individuation.

Individuation means:

1. All formations opposing each other in our consciousness are whole individuals, are individually whole.
2. All combined parts which mutually join to a unit are likewise individuals, individual parts of the whole.

Formation and modeling, to which our consciousness subjects beingness, stands under the law of individuation. Form and shape of conscious-beingness imply existence as an individual total from individual parts.

An individual is an integrating unity, a homogeneous system of parts which complement each other. With the breakup of its parts the individual has been lost. The parts, in all their completeness, cannot replace the individual total. >From this reason we have this determination: Individuality possesses an image which cannot be separated without losing its originality. The wholeness of the individual does not allow relinquishing anything out of the sum of its parts, the parts do not let themselves be separated from the particular individual whole.

The Axiom of the Individuation sets up the individuation as the organizing principle of form. Space and time (the forms) are not the "principia individuationis" according to Schopenhauer, but just the reverse: all forming, also space and time, are subject to the principle of individuation.

When individuation is the all-inclusive principle of forming and shaping, it follows that all mixtures, heaps, all accumulations of the world have to dissolve finally into individuals. Therefore, all considerations and all those sciences which select mere heaps out of the world pattern carry the stamp and mark of the provisional.

This axiom system claims to be the way out towards full comprehensibility of consciousness and its world. This axiom system shall, so to speak, display the inventing thoughts of our world.

"Worlding" shall be creation on the basis of the axiom system, so that we can say: the world of the consciousness is the individual being which is mediated, formed, specified, through consciousness.

The axiom system has to supply a basis for the originality and self-determination of the world of consciousness. Appearance in its type and kind, manner and way, degree and gradient, is dependent on the type, manner, and degree of consciousness itself and the axiom systems of consciousness ("to other beings things may appear differently" - Kant). The unity of the axiom systems guarantees the unity of the total comprehensibility of reason, which without this system would be deprived of the last unity and order.

# Glossar

Allotrop(y)ic	<p>Greek: allos "other" or "different" and tropos "way" or "turn" occurring in two or more forms that differ in physical and chemical properties but not in the kind of atoms of which they are composed. (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)</p>
Amphitropy	<p>Greek: amphi "dual" or "around, on both sides" and tropy (tropic) turning, Greek: tropos "spin, turn" ... turning to both (directions) When the Turning or Choices of individuals are classified, each after its stronger presentation to compulsion of freedom as opposed to each other the picture is thus produced of a double-turning of the entire individuality, an Amphitropy from the principle of individuation. The individuals here consider themselves as placed opposite each other, as a group comparatively strong turned to compulsion, and as a group comparatively strong turned to freedom (Nordenholz, Scientology, pg. 33).</p>
Amphitype	<p>Greek: amphi "dual" and type</p>
Apologetics	<p>branch of theology that deals with the rational defense of a religious faith (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974). a formal defense, argument or presentation to show that the previously presented idea etc. is correct.</p>
Apologia	<p>statement in defense or justification of an idea, belief, religion, etc. (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974).</p>
a priori	<ol style="list-style-type: none"><li>1. from cause to effect, from general rule to particular cases.</li><li>2. based on opinion or theory rather than on actual observation or experience [Medieval Latin, from what comes before] (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974).</li></ol> <p>A German dictionary says: Without the basis of experience, merely derived from reason, from thinking, pure conceptional. Statement of reason (Wahrig, Deutsches Wörterbuch, Bertelsmann Lexikon-Verlag, Gütersloh-Berlin, 1968, 1977).</p>

apriority	(lat. "derived from the past") it means an experience which cannot be proven or disproved by experience. (Philosophisches Wörterbuch, 14. Auflage, Kröner Verlag Stuttgart)
binominal	<ol style="list-style-type: none"> <li>1. Expression in algebra consisting of two terms connected by a plus or minus.</li> <li>2. Scientific name of a plant or animal consisting of two terms, the first indicating the genus and the second the species. Homo Sapiens is a binominal. (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)</li> </ol>
binominality	Binominality of Rights: free translated: the two terms (forms) of rights or law
cracy	like in democracy, aristocracy etc.; Greek: "kratos" = rule
Eleutherotropy	translated as "free choice within the world". Nordenholz describes it as "the direction towards worldly freedom" (Nordenholz, Scientology, page 67).
Epistematics	Study of the origin, natur
Epistemology	part of philosophy that deals with the origin, nature, and limits of knowledge (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)
holotype	Greek: holos = whole; the type directing to the total, the society (Nordenholz, Scientology, pg. 83)
Idiotropy / koinotropy	<p>combination of Greek idios "own, individual" or koinos "equal, common", and trope "turn, turning"</p> <p>Idiotropy: turn (choice) towards the other, the own Koinotropy: turn towards the equal, the common</p>

Idiotype/ koinotype	<p>combination of Greek idios "own, individual" or koinos "equal, common", and typos "type, form"</p> <p>The type of the individuals separates itself as the case may be, towards the overbalance of the equality or of the difference:</p> <ol style="list-style-type: none"> <li>1. into the equal-type, common type, coinciding type, Koinotype</li> <li>2. into the different-type; the individual type; self-owned type; idiomatic type, Idiotype.</li> </ol> <p>In this opposition of coinciding type and idiomatic type all individuality sees itself emplaced (Nordenholz, Scientology, pg. 41).</p>
Immanence	<ol style="list-style-type: none"> <li>1. remaining within; inherent.</li> <li>2. in the mind; subjective. (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)</li> </ol> <p>the property or characteristic of being present throughout the entire universe</p>
Isomorphic	<p>Greek iso "equal" and morphe "form"</p> <p>having similar appearance or structure, but belonging to different species or races (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)</p>
Koinotropy	see <a href="#">Idiotropy</a>
Koinotype	see <a href="#">Idiotype</a>
merotype	the type pointing towards the part, the person (Nordenholz, Scientology, pg. 83)
metontic	in the German original it says "metontisch". Nordenholz is using it as a synonym for "Time-Form" (Nordenholz, Scientology, pg. 21).
polymorph(y)ic	<p>Greek: poly "much, many", and morphe "form"</p> <p>having , assuming, or passing through many or various forms, stages etc. (Bernhart Thorndike Advanced Dictionary, Scott, Foresman and Company, Glenview, Illinois, 1974)</p>
position / negation	<p>Nordenholz is talking about "position and negation as contrasts".</p> <p>Position is used here in the meaning of "positive" (Nordenholz, Scientology, pg. 23).</p>

